

sumer society, and economic transformation. The response of the people to these events, and the way in which they choose to adapt their society to cope with change, will want close watching.

Notes

- 1 McNight, Robert K. "Breadfruit Cultivation Practices and Beliefs in Palau." *Anthropological Working Papers* #7. Office of the Staff Anthropologist, Trust Territory of the Pacific Islands, Guam, Marianas Islands. 1960; *Palauan Culture Heroes as Agents of Change*. Paper presented

- at the Southwestern Anthropological Association Annual Meeting, San Diego. 1969
- 2 Endo, Hisashi. *Collective Works of Hijikata Hisakatsu*. Tokyo: Sasakawa Peace Foundation. 1993-1995.
- 3 Kramer, Augustin. *Ergebnisse der Sudsee Expedition 1908-1910, Palau*. Edited by G. Thilenius. Hamburg: Friederichsen. 1917.
- 4 Palau Society of Historians *Rechuodel*, Volume 1. *Oral History Research Series One*. Koror: Division of Cultural Affairs. 1995.

Lorne Todd Holyoak, Ph.D., cultural anthropologist, is an ethnographer in the Division of Cultural Affairs in Koror, Republic of Palau.

Ana Dittmar

Tourism and Native Cultures

Guam and American Samoa, two Western Pacific islands with U.S. national parks, are influenced by tourism in vastly different ways. Both native cultures pride themselves in their beautiful natural environments and cultural identities. Both persistently value and desire to continue their native traditions in the face of change, yet Guam has the influences of a 500-year-long history of colonialism while the physical and cultural environment on American Samoa has been touched more lightly. Both islands and traditional cultures are attractive destinations for tourists because of their tropical marine ecology and Pacific Island lifestyles. Contrasting responses to the tourist industry are apparent between these two Pacific islands whose native cultures both neighbor and interact with the U.S. National Park Service.

War in the Pacific National Historical Park on Guam contributes to an American presence on this densely populated island. Modern, native

Chamorros comprise about 40% of Guam's population, many of whom are employed by the island's most influential industry, tourism. The U.S. National Park Service on Guam also employs Chamorros at all levels, approximately 50% of their small park staff. Japanese tourists make up about 75% of the park's visitors to whom War in the Pacific National Historical Park must interpret both the events of World War II as well as Guam's traditional native heritage and marine island ecology.

Tourism on Guam is far-reaching, long-term, and historically based in its colonial past. Efforts to preserve the natural environment and traditional Chamorro culture swim against the established tide, but has gained a foothold on Guam.

On American Samoa, eco-tourism with its mainstay concepts of sustainability and sensitivity to the cultural and natural environment has been adopted by the U.S. National Park Service there. Used to adapt visitors to the native Samoan lifestyle, park literature instructs visitors in how to not offend native residents and to have minimal impact on their traditional culture and natural environment. With their innovative Home Stay Program, the National Park of American Samoa invites tourists to participate in village life while Samoans associated with the park set their own fees for accommodations and accompanying traditional activities. This is only the beginning of eco-tourism in the Western Pacific but represents native cultures seeking tourism on their own terms. Perhaps the results will be a better response to the challenge of preserving native integrity and the natural world.

Ana Dittmar, Ph.D., Anthropology, is the Museum Curator/Cultural Resources for War in the Pacific National Historical Park on Guam and American Memorial Park on Saipan.

Staff (including native Chamorro personnel) at War in the Pacific National Historical Park Headquarters on Guam. Photo by Steve Keane.

